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THE HOLY PLACES OF ISLAM.

THERE is a widespread idea that the Mohammedan religion is a very clear, simple and straightforward sort of faith, rather exceptionally free from superstition. Its direct creed, unadorned worship, are praised as ideal, and while certain phases, especially of a sensual Paradise, are condemned, they are looked upon as excrescences, and are claimed to be no more indicative of the real Islam than is the icon worship of the most ignorant Russian peasant of the truly spiritual Christianity. As a matter of fact, superstition is as powerful among Moslems as among any other people, and even the idolatry which the Koran so earnestly condemns has a very good counterfeit, to say the least, in the reverence paid not only to the great leaders of the faith, but to many an ignorant dervish, at the almost innumerable holy places of Islam.

In the strictest sense of the term there are but three holy places of Islam, recognized as such by the whole Moslem world. These are the Kaaba at Mecca, (as seen in frontispiece) the tomb of Mohammed at Medina, and the Sacred Rock under the mosque of Omar at Jerusalem. In a secondary though scarcely inferior sense, the term belongs to a great number of shrines, tombs of prominent leaders, or even of wandering dervishes, held as sacred by a larger or smaller section of the Moslem world. The limits of an article prevent any ex-

tended account of them, but a few facts in regard to them may assist to the better understanding of the true spirit of Islam.

At the time of Mohammed's birth in Mecca, 570 A. D., the chief sanctuary of the city and of that section of Arabia was a stone building of no very regular shape, containing and surrounded by a number of sacred stones venerated as idols and fetiches. When the prophet gained control of his native city he removed the greater part of these as contrary to the simple worship of Allah, but retained the sanctuary and a shapeless black stone, held in special honor, either because he could not quite eradicate the fetich idea from his own mind, or because he did not dare to ignore it absolutely among the people. More than this, he carefully placed the stone in the corner of the wall, made it an object of reverence, and commanded pilgrimage to it as duty on a par with the other three points of orthodox Moslem practice, prayer, alms and fasting. In order to connect it, however, with his other teachings, he affirmed that it had originally been given by the angel Gabriel to Abraham, and to emphasize its value to the faithful he covered the wall of the Kaaba with striped Yemen cloth. His successors went still farther in decoration, and the caliphs sent with the annual pilgrimage a richly embroidered piece of brocade, a custom still kept up. The interest felt in it

is manifest in the rivalry between the cities of Damascus and Cairo for the privilege of furnishing the special hangings for the door. The details of the duties connected with the pilgrimage have been fully described in many places, one of the most vivid pictures being in Gen. Lew Wallace's *Prince of India*. The rush and fight for an opportunity to press the lips to the black stone, the deceptions and frauds by attend-

ants, practiced on ignorant and helpless pilgrims, the utter disregard of the most ordinary sanitary precautions by the authorities, have resulted in making the annual Hajj a source of danger and an object of dread to the whole Eastern world.—By Rev. Edwin Munsell Bliss, D. D., *N. Christian Advocate*.

Attention is specially attracted to these shrines at present by the recent battle at Omdurmann where the Mahdi's tomb was riddled by the bullets of General Kitchner.—ED.

SUPREME DEVOTION.

Read at W. G. M. S. by MRS. AMANDA HARPER KIDD.

MOTLEY, the historian, relates that, on one occasion, when Philip II of Spain was ravaging the Netherlands, it was necessary to reinforce a Spanish garrison, which was almost completely cut off from help. Access to the garrison was difficult, as it could be reached only by crossing an arm of the German ocean. Even boats could not be used; but the journey must be made by the men on foot. They would be forced to walk in water whose average depth at low tide was between four and five feet, while at high tide the water rose to ten feet. To add to the peril, three channels of running water had to be crossed, always too deep to be forded. Could this perilous feat be accomplished? Would it not be better to let the beleaguered garrison perish than to take such fearful risks? But devotion to their cause and to their comrades prompted three thousand picked men to attempt it. On the head of each soldier was fastened a sack of powder and one also of biscuit. In the evening, at one half ebb tide, these brave men started in almost single file on their perilous journey. "Walking" says Motley, "on a shiny and uncertain bottom, the water never lower than the breast, and often higher than the shoulder. The distance, about ten English miles, was to be accomplished within six hours, or the rising tide would overwhelm them forever. And thus across the quaking and uncertain slime, which often refused them a footing, that adventurous band pursued its mighty march,

sometimes swimming for their lives, and always struggling with the waves, which every instant threatened to engulf them. Before the tide had risen to more than half flood, before the day had dawned, the army, with but few losses, set foot on dry land again, and kindled the beacon fires as a signal to the watchers on the mainland that they were safe."

Such heroism must have excited intense admiration and gratitude in the relieved garrison. How much more should the spectacle of Christ's heroism call forth our admiration, and rapturous praise, and supreme devotion, who for us not only risked, but who laid down his life, and who "after he had overcome the sharpness of death, opened the kingdom of heaven to all believers." Some master we must serve, some supreme object on which the energies of our being are expended. There may be minor objects towards which our hearts gravitate; but there is always one supreme ruling power in every life. The competitors for our supreme devotion may be summarized into two, God and self. He who chooses God renounces self, and he who bows the knee to self, turns his back on God. If self be the master, the mind moves on its own orbit around itself, if the solecism may be pardoned. While the vast majority of the human race is self-centered, living in the present, of the earth, earthly, and "leaving to the mercies of a moment the vast concerns of an eternal scene," certainly on a

higher plane lives the man who chooses God as his Master. As Cowper says,

"He lives who lives to God alone,
And all are dead beside."

Even among the people of Christ, self obtains a good deal of devotion; but its power is broken, and day by day it is dying.

"Oh! the bitter shame and sorrow
That the time could ever be
When I let the Saviour's pity
Plead in vain and proudly answered,
All of self and none of Thee.

Yet He found me, I beheld Him
Bleeding on the accursed tree
Heard Him pray, Forgive them Father'
And my wistful heart said faintly,
Some of self and some of Thee.

Day by day His tender mercy
Healing, helping, full and free
Sweet and strong and ah! so patient
Brought me lower, while I whispered,
Less of self and more of Thee.

Higher than the highest heavens,
Deeper than the deepest sea,
Lord, thy love at last hath conquered
Grant me now my soul's desire,
None of self and all of Thee."

Happy and blessed are we, if the latter part of Monod's hymn is being verified in our lives.

As I prepared this paper, the Apostolic declaration appeared, always uppermost in my mind, "The love of Christ constraineth us." What should the love of Christ constrain *us*, the women of the United Presbyterian church to be? As my time is limited, I will mention only two things.

I. It should constrain us to live more consecrated lives. Are our lives hid with Christ in God? Do we at all realize the love of Christ for us, and the love of the Spirit in us? Most of us have never known the day when we did not know the name of Jesus. The blessed story of his life we learned almost in infancy; but our progress in the Christian life is very slow. "We are," as Dr. Schauffler says, "content to live in the cellar when we might be breathing the purer air of the upper stories." Francis Xavier, the Romish enthusiast, when looking at China, exclaimed, "O, rock, rock, when wilt thou open to my Master?" Can we not change it and say, O! Christian

women, when will ye open your hearts to my Master, when will you lay aside the clogs of earth and make your chief aim in life the glory of God? In some cases of insanity, those afflicted are given toys to play with, their minds rising no higher than those of children. That is pitiful, but it is more pitiful to see Christian women who have vowed to make Christ supreme, so wrapped up in worldly matters as to seem to forget the glorious and gracious Master who, from His throne on high is observing their conduct.

On one occasion, on an exceedingly cold night, passengers were waiting for the midnight train going out from Chicago. Among the number were Evangelist Bliss and a friend. When the gates were opened, the people made an effort to rush through; but the man in charge called out, "Show your tickets." At this there was a good deal of grumbling and fault-finding, as people had to unbutton coats and wraps to get at the desired ticket. Evangelist Bliss said to the gentleman, "You have to stand a good deal of hard talk and rough names, my friend." "Oh!" the man replied, "I care nothing for that. My aim is to please the man up there in the fourth story. He is my Master, the one I serve, the one who pays me." "That," said Mr. Bliss to his friend, "should be the attitude of all Christians, the desire not to please themselves," for even Christ did not do that, but to please the one whom they profess to serve. We should strive to have the same spirit as the servants of David, who said: "Behold thy servants are ready to do whatsoever my Lord the King shall appoint."

Wayland Hoyt says: "The true idea of life is not having a good time, but the doing of what we *ought*, even though that *ought* is wrapped about with suffering." How few of us are like Elizabeth Fry, who in her last sickness said to her daughters, "I believe I can truly say, that since the age of seventeen, I have never awakened from sleep, in sickness or in health, by day or night, without my first waking thought being how I might best serve the Lord."

This is the day of women's clubs and of

various educational circles. These are all helpful and uplifting, and a great refreshment amid the round and monotony of household or other cares, *if* they are kept in their place; but it is wrong to give them the *first* place. Every woman who has a home should carefully watch over it and guard its interests. Every woman who is a Christian should love her church and work for its advancement, and then the third place may be accorded the club or reading circle. Better to enter into life without a knowledge of Spencer or Chaucer or Homer than to let our little meed of work for Christ go undone. I was urging a friend who within five years had laid four of her loved ones in the grave, to relieve the sorrow of her heart by engaging in earnest Christian work in her own congregation. "Oh," she said, "I have no talent for that kind of work. I never liked it, and then my club work (she belonged to two clubs) takes up so much time." Planning and working for everything but Christ, when he planned from all eternity for us.

"Christ works, let us work too,
Christ is doing, let us do
Busy as Christ, our work we'll ply
Till we rest with Him in eternity."

If we are thoroughly loyal to Christ, we shall hold the truth as taught in the Bible, tenaciously. Neither sneers nor frowns will move us from those who hold doctrines which former generations have preserved for us through toil and blood. In this way, we may be witnesses for our Master.

II. My second thought is that if God is the one to whom we give the highest devotion of our lives, we will withhold nothing from him. Rev. Thos. Dixon tells of a man who was praying in a public meeting and who said: "Lord, we give thee all, we give thee our *bodies*," and the very large audience assembled shouted, "Amen, Hallelujah." "Lord, we give thee our *souls*," and again came the enthusiastic response, "Amen." "Lord, we give thee our pocketbooks," but no answering "Amen" came this time, only a silence that could be felt. Perhaps this incident is exaggerated, but the spirit of it is too true. The most of us cling to our money whether it is much or little. To the

one whose heart longs for Christ, who feels he can never do enough for him, who realizes that no earthly plummet can measure what he owes to God, there will be no greater or purer joy than in giving freely for the furtherance of his cause. We are asked to give so little, and we are only *asked*; we are not forced to give. And shall we withhold, we the pensioners on his footstool, frail dependents on his mercy, creatures whose little day of life is fast running out, as the sand from the sand glass and then cometh the grave where no man can *give*? Many have said that missions (that is Christ's work) do not pay. No, they may not pay earthly dividends; but if we are thoroughly devoted to Christ's cause we will think more of the investments which will bring a revenue to God in souls saved into everlasting life. Money thus employed is not being put into a bag with a hole, but into a bank that never fails, a bank that is not affected by panics. Are not the hearts of all true United Presbyterian women saddened this spring as they read of the heavy debts which are pressing on the boards of our own church? The words of the late Dr. A. J. Gordon seem peculiarly apt, when he says: "We want no more powerful argument for missions than this: 'Who loved me, and gave himself for me,' *himself* so *infinitely* much for *me* so insignificantly little. Then woe to the Christian who can hoard his gold, when the dying millions (and there are eight hundred millions who have never heard of Christ) are crying out for more missionaries to be sent to them, and our burdened and anxious boards are crying out for more money with which to send them."

At this crisis, with the white harvest fields all around, is it not a culpable and dangerous matter to withhold from God, and are not such laying up treasures in a very uncertain and unstable place where moth and rust do corrupt? At the present rate of progress, or rather of delay (and the delay is caused by the lack of means), we shall be long forgotten in the grave before this world is evangelized; Let us hasten to the rescue with our purses, and raise to ourselves monuments more lasting than bronze or

granite, monuments of lost souls brought into the kingdom.

Time fails me to indicate the advantages to be gained from supreme devotion to Christ. Suffice it to say that those who serve God faithfully will find he is a Master worth having. In time of calm or time of storm, he will be the same unfailing steadfast friend. In the German army the soldier who does his duty receives the Iron Cross, and in the English army the soldier who performs some specially heroic act or series of acts is honored with the Victoria Cross. And many a faithful soldier has been thus ennobled as he lay dying on the field, some being even knighted, as the mists of death slowly gathered about them; but "Eye hath not seen nor ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him."

"But this I can find
We two are so joined
He'll not be in glory
And leave me behind."

May we all serve our Master with the highest devotion of which we are capable, each in her own lot, and when the day of the great assize comes, may we be able to give in an account of our time, our talents, our money, our opportunities with the utmost joy, and hear our Master say "well done."

I'll go where *you* want me to go, Lord,
O'er mountain or desert or sea;
I'll stay where *you* want me to stay Lord,
Stay thou blessed Saviour with me.
I'll preach what you want me to preach, Lord,
I'll pray what you want me to pray Lord;
I'll be what you want me to be, Lord,
And say what *you* want me to say.
I'll give what you want me to give, Lord,
To spread holiness over the land;
I'll live as you want me to live, Lord,
And do all the good that I can."

SERVICE AND KNOWLEDGE.

"But the servants which drew the water knew."

*They who in love's blest ministry are spent,
The Master's deepest secrets learn to know;
Their touch is on the fountains whence there flow
To men those richest treasures, freely lent,
That with best hours of human joy are blent,
And theirs the eyes that watch the deep'ning glow
With which the waters into good wine grow,
The Master's wedding dowry unseen sent.
Sad, thirsty guests sit at life's bridal feast:
The servants would we be who bear the bowl
Deep-draughted, brimming o'er, unto the least
Of these his chosen, who of ev'ry soul
The parched longing knows, and ne'er has ceased
Supplies to multiply—no stinted dole.*

CLARA E. LARTER in *The Christian*.

THE SQUIRE'S OPINION.

WHEN Jotham Harris at the marriage altar declared to the meek little woman at his side, "With all my worldly goods I thee endow," he must have included his opinions among his worldly possessions, for he endowed her with these so effectually that she never had any of her own. Jotham's opinions were the only kind used in

the house. She once explained to an acquaintance that no one could ever convince Jotham by argument, because he was so thoroughly convinced to begin with that he never could listen to any arguments on the other side. But the remark was merely the statement of a doctrine, and not the result of experiment. She had never argued. The

only time she failed to yield to his views was in her last illness, when he thought—for he really loved her—that she ought to recover. Then she seemed unable to bring her acquiescence to a practical basis, and died with a look of wonder in her blue eyes that she should be doing it when he didn't want her to.

Yet Jotham was never intentionally a tyrannical man. He had kindly impulses, a warm heart—when approached from the right side—and was as nearly just as his strong prejudices would allow. His fellow men liked him, quarreled with him, went to him in need, berated his obstinacy, and elected him justice of the peace—that being an office where, if he would not listen to an argument, a “change of venue” was possible. Perhaps the reign of the gentle little woman who was content with ready-made views had not been the best for his development. At any rate there was a change of dynasty when Mrs. Maria Alden became Mrs. Harris. She had opinions of her own, and had been accustomed to acting on them for years. Self-reliance and capability were written all over her face, and when she took control of the house that for two years had passed from one slack hand to another, order began at once to evolve from confusion, the tangles straightened as if by magic, and Squire Harris congratulated himself on having a home once more. His satisfaction was good to see, and his wife enjoyed it; but one small household was not enough to exhaust her store of energy, even if her heart and conscience could have been pinned within such narrow limits.

She had a healthful feeling of fellowship with the world at large; its needs and its doings interested her, and in the smaller world of her own community she had been a useful member. Active in church and mission work always, she saw no reason to be otherwise now, but it was just along this familiar line that she suddenly discovered a barrier.

“The Squire, he don't believe in missions,” volunteered the small maid of the kitchen, with rural freedom of speech, when she found the mistress making plans for the

meeting of the “circle.” “He says there's enough poor right near home 'thout foolin' away money on the heathens and missionaries.”

“Does he? Then it's because he hasn't learned much about 'em,” replied the mistress, going calmly on with her preparations.

But, despite her outward composure, she was slightly startled. She recalled certain stories of Mr. Harris' peculiarities, which she had heard long before, heard and forgotten as no of moment to herself, but which now assumed a personal significance. For a moment the keen eyes sparkled with unwonted fire; then as a glance through the window showed the Squire wandering delightedly around his new barn, she laughed comfortably.

“Poor dear soul, that's all he knows about it!” she whispered.

She was resting from her labors and surveying the cozy parlor when he came in and sat down beside her to expatiate once more on the beauties and conveniences of the new barn.

“I had the last load of hay put in the new loft, and when the lower part is divided off and finished it will be one of the best in the country,” he said. Then his eyes followed hers in their tour of the room. “It looks nice and pleasant here, Maria. Been house cleanin' or anything?”

“Only sweepin' and freshening up a little for the mission circle. It meets here to-morrow.”

“Meets here? I—why—Maria, do you believe in missions and such stuff?”

“Of course I do.”

“Well, I don't, and more than that I've no use for 'em. I'm surprised that a sensible woman like you should be taken in that way. What's the use in wastin' on the heathen in foreign countries what is needed by folks at our very doors?”

“They're not all in foreign countries,” interposed Mrs. Harris, but he did not hear her, he was too intent on hearing himself.

“I'm ready and willing to help the poor around us; everybody knows that. But I don't believe in missions, and I never will. They know better than to come to me for

anything of that sort." The Squire was sitting very erect and stiff in his chair, and piling up his words as if they were fortifications. By the time he had uttered his last sentence he felt sufficiently entrenched to add, "And about this circle, Maria; I'm sorry you didn't know it before, but I really can't countenance having it here."

"O, well, you needn't. You couldn't anyway, for it's just a woman's society, and you wouldn't be admitted," laughed Mrs. Maria easily. "Your countenance would scare them so not a woman would speak aloud. Besides, you will not be home to-morrow; you know you are going to drive over to Ripley."

It was such a remarkable speech to be addressed to him and under such circumstances, that the Squire for a moment fairly doubted his wife's sanity. He rose from his feet and stared at her, first through his spectacles, and then over them.

"Maria," he said solemnly, "I do not think you understand me. I'm opposed to this thing—opposed to it, and I don't want no—such—meetin' held—in my house."

He felt that his dictum was delivered at last, and delivered effectively, but Mrs. Harris only leaned back in her chair and looked up at him good naturedly.

"Well, there, don't get so excited over it. If you don't want no such meetin' in this house, you shan't have any, and that's all there is about it; but you don't need to get so worked up over it and bring on one of your neuralgy headaches. Dear me! if mis-sions worked on me like that, I wouldn't feel as if I could have much to do with 'em neither. There! you ought to take better care of your health, and not let things worry you so."

The Squire walked out of doors again. He had asserted his authority and carried his point without any trouble, but he had an uncomfortable feeling that he had been treated like a baby that must be humored to stop its crying—"for fear I'd yell myself into a colic," he muttered disgustedly. He looked back at the house again. How orderly and well managed it was! It did seem as if Maria ought to have a right to ask what

company she liked. He almost wished—it hadn't been for his principles—that he had said nothing. As for Mrs. Harris, her smile vanished with her husband and she looked troubled. But she had a large stock of practical philosophy and healthful common sense, and it was only a few minutes before she was murmuring in much the same soothing tone that she had used to the Squire:

"There! tisn't anything to fret over. If he has some obstinate streaks, he has no end of good ones, too, and I guess as the Lord looks at us we're none of us clear timber; we all have our knots. Any way 'tain't no use to ride rough shod over folk's prejudices; that makes trouble, and don't convince anybody. There's always a way 'round."

"The way 'round," in this particular case, however, did not very clearly appear, and she was still puzzling over it in the afternoon when she went out to the barn for possible hens' nests. Then her brow suddenly cleared, and her cheery, bubbling laugh came once more. She forgot the errand that had brought her and sat down in the wide doorway to perfect her plans. It struck her as a particularly good joke that the new barn was built with the money that she had brought to the place. "I wouldn't remind him of it for the world, but he'll be sure to remind himself," she thought. When the Squire rode away the next morning, she watched his departure with the pleasantest of farewells, but the moment he was out of sight she went vigorously to work.

The day proved one of disappointment to Squire Jotham. The man he wanted to see was out of town, the horse he had talked of buying was sold the day before, and he seemed to have taken the journey for nothing. He wished his wife were with him, that they might have gone to visit friends in the next town; but he did not care to go alone, and so turned his horse's head homeward. No one was expecting his return so early, no one noticed his arrival, and, putting up his horse, he walked towards the house by the circuitous route of the new barn, whose back doors stood invitingly

open. There was a fair prospect of sloping meadow and distant hills from that doorway, but the Squire forgot his favorite view outward in his surprise at the appearance of the interior. The large room had been swept and made clean, rugs were thrown down here and there, a small table holding a vase of flowers and a few books stood at one side, while a quilt mounted upon frames, with chairs placed suggestively near it, occupied the space in the center.

For a moment the bewildered man gazed about him, utterly unable to comprehend this new departure. Had Maria decided to move into the barn? Then, like a flash came the memory of the mission circle, and he understood it all. It was one of the rare periods when he was taken unawares, with no opinion formulated. He did not know what to think of such proceedings, and indeed he had no time to find out what he thought, for the sound of approaching steps startled him. He did not want to be found there, and yielding to an unreasoning impulse he hastily turned towards the ladder, which chanced to be nearer than the door, and climbed into the loft.

Alas for him! It was the mission circle which was assembling, and his retreat was cut off. He couldn't think of descending among all these women—he wouldn't for anything have Maria know he was there, were his first confused thoughts, and in those few minutes of indecision vanished his last chance of escaping with anything like dignity. "Maybe I can spend the time in a nap," he thought, softly settling back in the hay. But he was never more wide awake in his life. He heard the ladies congratulating his wife on thinking of such a novel, airy place for their gathering—"just the place to put up a quilt," and heard her pleasant answer that she thought it would be a convenient place for quilting and a "nice way to dedicate the new barn before it was used for anything else." He felt a throb of pride in her ingenuity and loyalty, but he was not in the least proud of himself. It was humiliating to be playing the eavesdropper in that fashion. A few verses of scripture were read, a hymn sung, and

an earnest low-voiced prayer followed, only a few words of which reached the unseen listener—a fact for which he was thankful, since it made him feel a little less guilty. Then most of the party took their places at the quilt, while one of the number read aloud.

The subject was "The Mormons," and it was one which the Squire supposed he knew something about, but it gradually dawned upon him that he had known very little if the statements this reader make were correct, and she seemed to have gained them from people on the ground. The ladies, from their comments, were familiar with the situation, but the hearer in the loft grew indignant. Anyway, this was something in our own country, and a matter which concerned everybody, he assured himself by way of accounting for his inconsistency in being interested. But presently he grew so absorbed as to forget that his feelings needed any apology; he even forgot for the time the very peculiar position he was occupying in the "circle," and sat upright that he might not miss a word. The reader was giving the pathetic story told by a dying woman to one of the teachers—the story of a persecuted and blighted girl bride, of a life so wretched, so sorrowful that she was glad its end had come, only she could not bear to die and leave her little daughter to such a fate as she had known. She begged the teacher to save her child. The mother's anguish, her last pitiful plea, the teacher's promise to take the little girl, though scarcely knowing how to subsist herself on the slender, tardily-paid salary, were graphically told, and the recital fell on a hushed room. But when the narrative ended with the statement of how small a sum would provide for the child, and a question whether some kindly heart in our Christian land would not furnish it for the Master's sake, the hush was broken by a voice from some undefined quarter "I will."

"Who was that," chorused the astonished ladies. But only silence answered them, and after a moment the leader hazarded the explanation that it must have been some one calling outside.

The Squire was remarkably thoughtful that evening, but the next morning he dropped a ten dollar bill into his wife's lap. He had been thinking it over, he said, and there might be something to be said in favor of missions that were not off among the heathens. Anyway, he didn't want to be considered stingy, and if there was anyone—any little child, say—to be supported anywhere, he was willing to contribute his share.

Mrs. Harris wisely accepted the gift with

quiet thanks and few questions, but she never really knew what had happened until two or three months later, when she was writing a paper for the circle. Her topic was the old, never-answered query, "How to interest the uninterested."

"I can tell you," said the Squire, with a twinkle in his eye. "Just get'em up in a barn-loft, Maria, and hold a meeting right under'em when they can't get away. That'll do the business every time."—*Ruth Cady, in the Wellspring.*

TIMELY TOPICS.

Write Carefully.

Life is a leaf of paper white,
Whereon each one of us may write
His word or two, then comes night;
Though thou have time
But for a line, be that sublime;
Not failure, but low aim, is crime.

F. R. Lowell.

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Little self-denials, little passing words of sympathy, little nameless acts of kindness little silent victories over favorite temptations—these are the simple threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—*Archdeacon Farrar.*

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Mr. Andrew Pride, who has been laboring among the Indians in the southern part of South America, says that they number about two million, and live a nomadic life of great simplicity, having so far been quite untouched by civilizing influences. The Gospel is steadily making an impression upon the people.

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Mr. Wardlaw Thompson says: "It is still the stone age in New Guinea. Cannibalism here is hardly dead yet. It was rather a shock to us on our first visit to the mission station, to be introduced to a girl who had been taken possession of by the police at a cannibal feast with a human bone in her hand, which she was picking with enjoyment."

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Hon. H. S. Sherman, chairman of the In-

dian committee, in a speech at Hampton Institute recently; said: "Thirty-five years ago there was hardly an Indian in the United States in school. To-day, outside of the five civilized tribes, we have 20,000 Indians in school, more than 5,000 in industrial schools like Hampton and Carlisle, and 20,000 heads of families living in houses."

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The Bishop of Manila says the only hope of the Roman Catholic church in the Philippines is in American protection. So far as peaceable possession of the property the church has acquired, this is undoubtedly true—but the influence of the priests over the native is gone. Their tyranny and cruelty will never be forgotten. If the Philippines have any Christianity it must be carried to them by Protestant missionaries from America.

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It is a very pretty proposition made by Gen. Sir Herbert Kitchener that a college and medical school be established at Khartum, in memory of General Gordon, devoted to the education of sons of sheiks and other young men, graduation from which should qualify one to hold Government posts. It would cost, he says, \$300,000; and he believes the British public would subscribe it. That is the way war is made nowadays by nations that feel responsibility for territories acquired in war.

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A Suggestive Mistake.

A great many foolish blunders are laid at

door of the negro preacher, many of them imaginary. The following is good enough to be true. It is said that an old colored man in reading a well known hymn which contains the line, "Judge not the Lord by feeble sense," mistook "sense" for "saints." and gave this odd version, "Judge not the Lord by feeble saints." What a pity that people will judge the Lord by feeble saints! To what misconceptions and unhappy feelings it leads.—*The Evangel*.

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Mr. Samuel J. Barnett, who has recently received the appointment as instructor in physics at Colorado Springs, is pronounced by Prof. Nichols, head of the department of physics in Cornell University, the most promising of the many young men of his age with whom he has come in contact. He secured his doctor's degree from the latter institution in June with the highest honors. He is the son of the Rev. Dr. Barnett, a missionary of the United Presbyterian church for more than thirty years in Egypt.

**

The British control of the Soudan will give Christianity another path by which it may penetrate into the heart of Africa. The best way to avenge General Gordon, the way most in harmony with his deeply religious spirit, would be to conquer the fanatical Mohammedans of the Soudan not with rifles and machine guns, but with the Gospel of Christ. A difficult undertaking? Yes much more difficult than the slow and cautious advance of the Anglo-Egyptian army up the Nile; but only thus can the Soudan be made permanently safe.

**

The Prince of Naples has begun an experiment in the education of the troops under his command. He is having all the privates in the garrison at Naples taught scientific farming. He thinks that in this way he can overcome the dislike for agriculture all the soldiers, even those recruited from farming districts, show when discharged. This dislike is attributed to the fact that all soldiers in the army must learn to read and write, and when they come out they feel

themselves too good for farming and join the ranks of the social discontents.

**

When the American Board became an incorporated body more than eighty years ago, one objection that was seriously raised against granting it a charter was that it was a corporation which would send money out of the country. Thank the Lord, it has sent millions of dollars out of the country since that day of small things; but for every dollar which had thus been sent out of the country to do missionary work, ten dollars or more, have come back through the channels of trade; as the Hawaiian group proved for many years, and now they have made the proof overwhelmingly strong by coming to the Union.

**

The result of the last few years of work in Japan has made it apparent that the early jubilation over the conversion of the Empire was not well founded. It does not, however, follow that Christianity has by any means a weak hold upon the Empire, and because some, as the trustees of the Doshisha, have apparently betrayed the trust imposed in them, it is most unjust to charge dereliction upon the great body of Christians, who all unite in condemning the course taken by these men. Never before has there been greater need for aggressive Christian work. Disbelief in the religions of Japan is on the increase, and must be succeeded either by Christianity or infidelity. There never was a time when there was more need of aggressive Christian work to meet the new conditions.

**

Counting the Stars.

I was walking along one winter's night, hurrying toward home, with my little maiden at my side. Said she, "Father, I am going to count the stars."

"Very well," I said, "go on."

By and by I heard her counting; "Two hundred and twenty-three, two hundred and twenty-five. O, dear, she said, "I had no idea there were so many."

"Ah, dear friend," I sometimes say in my soul, "Now, Master, I am going to count the benefits." Soon my heart sighs, not with

sorrow, but burdened with such goodness, and I say to myself, "I had no idea that there were so many."—*Mark Guy Pearse.*

**

During the late revolution in Central Africa the Soudanese troops devastated the district of Toro, leaving the people so poor that they said "they had forgotten what the bleating of a goat was." Nevertheless, when these Toro Christians, in their deep poverty heard that the people of Uganda, after the mutiny, had not funds enough to pay their native teachers, they made a collection and sent them provisions valued at \$150. And these Toro Christians never heard of Christianity until four years ago!—*Selected.*

**

An English missionary in Persia, in speaking of mercy and love as the fruits of Christianity, describes the state of affairs in Persia, where there are no hospitals, no dispensaries, and no lunatic asylums. The treatment of insane people is thus described: "The poor lunatic is chained, his feet fastened in the stocks, is constantly beaten and half-starved, with the idea that if badly treated the devil will the sooner leave him. And then, as a last resource, when the friends have grown tired of even this unkind care of their relative, the lunatic is given his freedom in the desert. His hands are tied upon his back, and he is led out into the desert, and is never heard of again. There are no homes for the blind and crippled, and none for the incurable in this land."—*Selected.*

**

Booker T. Washington has come out with a proposition for the education of Cuban negroes. As he says, half of the population of that island is composed of mulattoes or negroes, and all who have visited Cuba agree that they need the strength to be acquired through thorough training—intellectual, religious and industrial—as is given at Hampton and Tuskegee. The latter, he says, is peculiarly conveniently situated for the work, and he says that if funds can be secured he will bring a number of the most promising negro young men and women to receive training that they may return to

Cuba and start an industrial training on the island.

**

The decennial blue book, published by the Chinese government ten years ago, was filled with silly stories of hearts being cut out by missionaries and sent to America to be eaten. In the one just published are thirty-six essays written by missionaries. The son of the Viceroy of the Province of Hupeh says the reason that China is not equal to the western nations is because the Chinese have not given thought to the higher truths of religion as the western peoples have. It required three horses to carry enough cash into Korea to pay the way of Mrs. Isabella Bird Bishop, of such small value are the iron mills which serve as their only coin. But a tax of one-tenth of a cent, levied in China, would build twenty armored cruisers. The only means that can make that empire a peaceful nation is the gospel. At what time do you pray for your missionaries there? Pray for them Saturday night he said, then they are beginning their Sabbath services; and pray for them Sabbath morning, for then they are closing that day's duties.

**

Encouraging reports continue to come from the New Hebrides mission. From the latest we notice that Malekula is at a most interesting and hopeful stage, more especially at Uripir, where the long, dark night of toil seems to be over and morning fairly advanced. The catechumens' class has an attendance of thirty, over 300 attend services regularly, and some fifty have moved to the mission station, where they live in primitive Christian fashion, having "all things in common." The natives of the Maskelyne islands off the south end of Malekula, are intensely eager for a missionary and Synod rejoices at the prospect of a station being opened there in the course of a few months. Amongst the bush tribes of island there is a constantly expressed desire that the missionaries should settle teachers with the view of putting a stop to inter-tribal wars. On the large island of Santo the three new missionaries give in favorable

reports, while a large number of the people about Cape Cumberland have begun to attend services, and of Nogugu 200 have broken caste, and now form a distinctively Christian party, which exercises great moral power in the district. The Christian liberality of the natives in many stations was remarkable beyond precedent.

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Hungry for a Handshake.

He was sitting in a park. He looked downhearted and despondent. His clothes were dusty, but not ragged. There was a look of despair on his boyish face, almost a look of desperation. Some one noticing his despondent look, sat down by him, saying, "I judge you are a stranger in the city; I want to shake hands with you."

Only a word, you see, but a bright look came into the young man's face and he eagerly held out his hand. "O," he said, "I am so hungry for a handshake. I left my home about a week ago with the prayers and best wishes of my friends. Times were hard, and it seemed necessary for me to go into the world to make a living for myself. I supposed there was lots of work for me in this city, but I don't think there is anything, and I am discouraged." He bit his lip hard as he said this and his mouth quivered. "I will try again," he went to say, "since some one cares enough for me to shake hands with me."

That hand shake was the beginning of his success. Downhearted and discouraged before, feeling that there was no one who cared for him in a great city, his heart was made glad by that simple thing, a hand shake, and he took courage and soon found employment.

There are people on every side of us, perhaps not in these exact circumstances, but who are discouraged and depressed, who need a hand shake, a friendly word, a kindly interest. As servants of that Christ who went about doing good, shall we give it?—
Union Gospel News.

New Society at Redlands, California.

Redlands, California, is a pretty little city of about 5,000 population. It is situated about 70 miles inland from the Pacific ocean.

and on account of its elevation and freedom from fog it is a desirable place of residence for many classes of people. Especially is the winter climate suitable for those suffering from any form of throat or lung disease. An increasingly large number of tourists fill our hotels and boarding-houses every winter.

The resident population is church-going to a marked degree. For the want of a United Presbyterian organization quite a number of members have been lost to us. We have yet 14 adult members who remain steadfast to the principles of our beloved church. Occasional prayer-meetings are held, and a W. M. S. was organized in June. It is officered as follows: Pres., Mrs. Webster; Vice Pres., Mrs. Palmer; Sec., Miss McCullum; Treas., Mrs. Woods; Program Committee, Mrs. Stewart.

The initial meeting was full of interest and excellent papers on the Shorter Catechism, its origin, growth and value, were presented by Mrs. Stewart, Mrs. Woods and Miss McCullom. At our next meeting the subject of our India Mission will be taken up.

Although we are young and small, we are sure of a welcome from you dear MAGAZINE. We know our cause is a good one and that God can make use of "little ones" to advance his kingdom on the earth.

MRS. THOMAS WEBSTER.

Extraordinary Plague Story.

At last we have the true history of the plague in India, writes the *Englishman*. Here is the real, unadulterated story. Lord Elgin was traveling in the Himalayas beyond Simla, and on a particularly wild and lonely mountain side, buried in primeval forests, he came upon an old yogee (fakir). The man was seated under a tree, so still and motionless that he seemed dead. Lord Elgin approached him, and addressed him, and the yogee said he had something of very great importance to communicate to the viceroy, but it was for His Excellency's ear alone. Accordingly the rest of the party withdrew. The yogee then told Lord Elgin that the British Raj (rule) in India would cease at the end of 1898. Lord Elgin en-

quired how this great calamity was to be averted? The yogee said that three lakhs of human beings must be sacrificed to Kali, or the end was inevitable. There the communication ceased, and Lord Elgin cast about in his mind how this great sacrifice to Kali Mata was to be accomplished. At last a happy idea struck His Excellency, and as the result he sent Professor Haffkine to China to bring the plague to India. Professor Haffkine went to China, and he brought a ship-load of rats back, which he released at Bombay. Nothing could be simpler! The plague is the sacrifice to Kali offered by Lord Elgin, to save India to Britain, on the suggestion of a yogee, and through the instrumentality of Professor Haffkine! When people can believe such a story as this surely it is time for Europeans to acknowledge that all our efforts at civilization, all our boasted education, have done nothing towards bringing the people of India out of their original darkness. It is a most lamentable state of affairs.—*Lahore Daily*.

African Students at Wilberforce.

There are at present seven students from South Africa at Wilberforce University, Greene county, O. Messrs. Kakaza and Msikinya, of the Fingo tribe; Mr. Tautsi and his sister from the Tembu tribe; Mr. Dube, a son of a Zulu prince; Mr. Maxeke, of the Amaxlosa tribe; Miss Manye, of the Basuta tribe. The last named came to this country with the African Native Choir, which toured Great Britain, Canada, and the states, under Mr. J. H. Balmer, an English missionary.

Eight others have been students here—Messrs. Magaya, Katiya, Nkolombe, Radasi, Dube, Saki and Moss. The first two are now at Lincoln University. Radasi and Saki in Edinborough, Scotland, being educated under the Presbyterian Free Church. Mr. Dube is at Pratt Institute, N. Y., finishing work in carpentry. Mr. Saki's health failed and he returned to Africa. Mr. Moss died of consumption at Wilberforce last year.

Most of these are supported by churches and missionary societies. Mr. Kakaza's

father is a Wesleyan minister in Africa and supports his son here. Their object is to be so educated that they can be of most service to their people in Africa; so they are studying in various lines. Mr. Msikinya, who graduated from the English Theological Course in June, is now taking the classical. Miss Manye is in the scientific. Others are in the college preparatory. They are distributed also among the industries,—carpentry, sewing, printing, shorthand and type-writing.

They received very good preparation in English in the missionary schools in Africa. All can use good English, though they do not forget the mother tongue, and chatter in it as merrily as the Frenchman and with the same velocity. Their parents are influential. Miss Manye's grandfather was interpreter for Bishop Taylor. Mr. Moss's father is an interpreter in the High Court at Kimberly. The Tautsi's father is a minister of the A. M. E. Church in Africa.

These students come from Natal, Port Elizabeth, Dwaars River, Johannesburg, Kimberly, Queenstown.

SARAH BIERCE SCARBOROUGH.

Some Experiences of a Canvasser.

As I have been sending you official letters for several years, I think I may presume this time, in connection with my list of subscribers, far enough to give you a friendly greeting and also a few glimpses of my experience in canvassing for the Magazine.

My attention was first directed to it by a friend who, after reading her copy, kindly mailed it to me for one year. We were both poor widows earning a living by hard work. I became a subscriber, the second year of the Magazine's existence, and also a self-appointed agent for our missionary society.

During these years, I have tried faithfully to place the Magazine in the homes of our congregation and society. My experiences have been many, and varied, and go far to show, that whatever else changes in this world, human nature remains about the same.

How grateful I am when a subscriber

tells me how much she appreciates the Magazine, and, without being solicited to renew, hands me her sixty cents and tells me to be sure to renew in time, as she "does not want to miss a single copy." With some I have to use considerable persuasion, but finally succeed in getting them to renew, or subscribe as the case may be. Some who live well and entertain largely, and who are doubtless good Christian women, have told me that they "like the Magazine, but really cannot afford to subscribe this year." "Consistency, thou art a jewel!"

Another class who give me many a heart-ache, are those who "really have so many other papers and Magazines to read that their limited time for reading is exhausted before they reach the Magazine." Hence they ask to be excused.

But the saddest class of all with whom I come in contact are the indifferent. Those who tell me straight out that they "do not like the Magazine," that there "seems to be nothing in it that is of interest to them." How easy it is to tell that "where the treasure is there will the heart be also."

One good woman in our society, who has a lovely growing family, persistently and stubbornly refuses year after year to take

the Magazine, and yet laments that her children have so little taste for good reading. I still solicit her subscription, although it seems to be almost a parallel case of casting pearls, etc.

In reply to my solicitations she once said: "Indeed I don't care for the Magazine; what time I have for reading I am much better employed in reading my Bible." I replied that her Bible was well enough, as far as it went, but there was nothing in it about that poor young missionary in India who had lost his wife and who, at this very time, needed her special prayers, both for himself and his little motherless babe. Who would not rather be a modernized than a fossilized Christian?

With all my ups and downs, I still keep pegging away and find great pleasure in working for the Magazine. An approving conscience tells me that I am doing at least something in my little corner towards preparing the King's Highway.

Hoping for the increased success of the Magazine this year, and with best wishes towards each member of the Editorial Committee, praying also that you may be strengthened and encouraged in your work, by the "Giver of all Good," I remain

YOUR FRIEND AND AGENT.

FOREIGN NEWS BUDGET.

Egypt.

Mrs. Harvey, of Cairo, writes, under date of October 6:

"There is a great deal of sickness among the native children just now. This morning we visited two families where the only little one had been taken away. In one case the father and mother had come to Cairo to visit, and the little one took ill and died. The mother said, 'I brought her from home well and happy. I must leave her here and go home without her, and I will be so lonely.' She is a good woman, and, though very sad, is comforted, knowing that her little Azeza is with Jesus. At the second house we found the young weeping mother surrounded by six women, who had evidently been comforting themselves by smoking, as there were three little dishes filled with the ends of cigarettes. The death of this little one is felt very deeply by the grandmother, who is, also reminded of her own ten, and may be twelve, little bodies that she had laid away, the father of this little one being her only remaining child. They all listened quietly while Dr. Harvey read some portions from the Bible and prayed. But I fear they have not the comfort of knowing that 'God is love.'"

Mrs. White, of Monsurah, says:

"On returning from Alexandria, where we had been passing through the fires of affliction, we found that some of our people here had been having even greater trials than we. One family had been called upon to give back to God a beautiful baby girl about eight months old. I am sure some of the people would say her death was caused by the 'evil eye,' for she was exceedingly bright, and attracted every one's attention. The mother always kept her very clean, which added to her attractiveness. My heart goes out in deep sympathy for this young mother in her loneliness and sorrow. In another family a mother in Israel had been called home. She was the mother of eight children, all but one of whom are married. She has been a strong support in our little Protestant church in Monsurah for many years. Though her brothers and friends opposed her, and tried in every way to win her back to the old Coptic church she always was firm in her convictions and never yielded to them. She was one of the strongest characters I ever knew. Her sons were too young at the time of their father's death, some years ago, to look after his business, so she managed all the af-

fairs herself, and never needed to call on any of her sons-in-law. She will be greatly missed in our little church. We cannot understand God's providences, but we know that "He doeth all things well."

Miss Hogg gives news of Asyut :

Sorrow has again visited our Asyut circle. We were still rejoicing over the entrance of a little girl into Dr. and Mrs. Henry's family when our joy was turned into mourning, for the Lord took back His gift. It has been a sore disappointment and trial to the parents and to their son, Virgil, who had given his little sister a most loving welcome to the home. Ralph is too young to understand what has happened, and the elder son who lately returned home to America, will have to hear the news of both the birth and the death, by letter, while far from the loving sympathy of his parents. The little girl came to us on one Sabbath and left us on the succeeding one. There seemed from the beginning to be something wrong with her circulation, and, although we hoped she would outgrow it, our hopes were disappointed. We were kneeling in prayer at our Sabbath evening meeting when the word of the sorrow reached us, and at some one's suggestion we continued kneeling while we made special prayer for those suffering from bereavement.

In accordance with the Egyptian law, the burial was early next day. One of our Protestant men made the little box, and the missionaries sadly but lovingly dressed it within and without with white satin and ribbon. We also made a wreath of white roses and other flowers. The little girl looked very sweet when gently laid to rest in the little casket, and, as we strewed a few small rosebuds over her, our hearts ached for the parents, even though we knew that the Lord does all things well.

Dr. Alexander conducted the service, assisted by Rev. Mr. Maawwad, the pastor of the Asyut congregation. The teachers from the two schools were present as well as a few friends who happened to hear of the death. It is unnecessary to state that the missionaries were all present, for we are as one family circle, and the bonds that bind us are very strong and real in times of sorrow. The college boys stood in file along the road leading from Dr. Henry's house, and they formed in line after the funeral procession as it started. Some of the college students shewed their love for Dr. and Mrs. Henry by riding or even walking all the way to the burial-ground, which involved a hot sandy and stony journey of two hours or more.

Both the College and the Pressly Memorial Institute are fuller than ever before, so amid the great anxiety lest our expenses should exceed the yearly estimate we have a strong feeling of joy and thankfulness. I have just been wandering about from bedroom to bedroom, trying to plan how to get more sleeping room for our ever increasing numbers without buying more beds. I suppose that it would be unwise to buy more lest we over-run our estimate, and yet it is very hard to bring oneself to refuse admittance to any girl. We are also having difficulty in finding standing room for our beds, and so the bureaus are gradually being transported out of the dormitories into the halls to make space for the former. One can hardly describe this arrangement as ideal, but we hope and pray constantly for money to enlarge our borders.

There has been some excitement in the schools the last few days on account of prizes of psalm-books offered to those who would commit a selected number of psalms. It is an effort on the part of some to secure better singing at the Sabbath services. Many of the boys and girls are too poor to supply themselves with such books, and are glad to go to a little trouble to secure them. Already 220 boys and 94 girls have fulfilled the requirements; after only ten days' study, and many hearts

are beating expectantly tonight in hope of receiving the well-earned reward."

Miss Elizabeth McCahon writes from Sialkot:

Near where I am sitting the girls of the first grade are receiving their daily sewing lesson. They are sitting in rows on mats. They find it, perhaps, somewhat more difficult to manage those useful little articles, the needle and the thimble, than the average girls in our home land, difficult as they find it, because most of these have never had such things in their hands before they came to school, and some of them are nearly grown up.

But there is one thing they can do that the American children would find difficult—they can hold the work between the first and second toes as nicely as we can between our thumbs and forefingers and several of them are doing this now. They are all barefooted, so shoes and stockings do not interfere. Like other children some take more pains with their work than others, but with proper instruction they can learn very well.

Another thing they have to learn, even large girls, when they begin to sew, is how to use the scissors. Some of them have never even tried to cut a bit of cloth or paper, as they do not have scissors. So they saw them open and shut, working their jaws at the same time, but do not succeed in cutting the cloth.

In the villages it is not uncommon to see them sitting with a grass hook held firmly with their toes, cutting their garments by sawing the cloth back and forth across the saw-teeth edge of the hook. The cut is not, of course, a very clean one, but then they are not as particular about the cut of their garments as a high class dressmaker is supposed to be. On the other hand, there are native tailors who can cut and fit English garments nicely, quite as well if not better than many of the country dressmakers, and even some of the tailors at home. So, you see, it is lack of practice and experience that makes them so awkward, not real want of ability.

Miss Emma Dean Anderson, of Pasrur, writes under date of August 12.

Pasrur seems quiet to-day, after the company and meetings of the past week. The theological seminary closed day before yesterday, and the students with their families have gone to the village where they are to work during vacation. We did not have any graduates this year. There are ten students in attendance, but one became sick a few weeks after the opening, and so had to stay out a year. Eight of the class passed very good examinations. We had special meetings all last week. The object was the deepening of the spiritual life, and our students seemed very much interested. They have been very active members of our Christian Union, and we shall miss them very much. On Saturday Mr. Caldwell and Mr. Porter, and two of our native ministers, who are also members of the Examining Board, came. Mr. Anderson, of Zafarwal, was also here a few days. The company and fellowship of these friends was much enjoyed. Now we cannot expect to see any more English friends until we leave the station.

Mr. and Mrs. Lytle and Miss Martin expect to start for the hills August 31st. I had expected to remain here, as I cannot go to the hills and take my vacation later, but as the friends are not willing I should remain here alone, I shall go the same day to Gurdaspur and work in my old field until the others return.

We are having a break in the rain, and it is very hot, but we are all very thankful for the good health we have enjoyed during the long hot summer.

A missionary from Mexico, on reviewing a furlough at home, in Women's Work for Woman, says:

COULDN'T FIND THE HARD TIMES.

In all our journeyings I was on the lookout for those dreadful "hard times" of which we had read so much before we went to the United States and which had made such havoc in foreign fields. They must have all gone abroad, for I searched in vain from Minnesota to Pennsylvania and not a hard time could be found. From the moans and groans, from harpings on debts and cuts, I expected to find about one-half of our Presbyterian church on the town and the other half living in the strictest economy. Instead, the abundance of everything was overwhelming. Such comfortable, even luxurious homes, such decent, pretty clothes, such good things to eat! Everybody seemed rolling in the lap of luxury and times looked very soft. Before going home I felt very unselfish; was willing to try to live on half or no salary, anything to prevent more cuts. My Scotch ire has risen many times since our return to Mexico, where all seems more pinched and starved and ragged and dirty than ever. We are not having hard times here either, just ordinary.

Don't you think it would be more honest in our Presbyterian church if it would frankly say that it does not take very much stock in the salvation of heathen so far away, and it prefers to invest no more in missions? The different missions would then know exactly what to expect. The skinning alive process is not pleasant, and it is nicer to be shot quick.

When Judson went home on a vacation he said he found indifferentism hiding behind outward enthusiasm. He had his hands nearly shaken from their sockets, his hair nearly shorn from his head for mementoes, by those who would willingly let missions die rather than make any real sacrifice. Our sockets and hair are all right, and, aside from one occasion, everybody *seemed* to have more than outward enthusiasm, but time only will be the test.

As June approached I must confess to a

CONTRADICTION OF FEELINGS.

Of course I wanted to come back to Mexico, but to be perfectly frank I did not have that "hankering after heathen" which many express. I hardly understand how a sane person can really *enjoy* living away from home and friends, and the flesh-pots of the United States did look inviting. After two or three weeks unpacking and settling here, vacation seemed a dream.

YOUNG PEOPLE'S DEPARTMENT.



The Character of Christ.

Appropriate for December meeting of Juniors.

In a church in an eastern city the young lady leader of a mission band of girls, being desirous of instructing the members of the band upon the character of Christ, made effort to accomplish her object by preparing a series of questions and answers upon the subject, one for each member of the band. These questions were distributed to the band, and at one of the meetings were asked and answered consecutively. The exercise was both instructive, profitable and successful. As an example of what may be done in this line the questions and answers are herewith printed.

1. How may we know the character of Christ?

We are shown Christ in his entire character, both as man and God, in the Scriptures, especially in the first four books of the New Testament.

2. When Christ lived on earth, what was his purpose?

His purpose was to glorify God by showing God's love for sinners. He came to seek and to save that which was lost.

3. Did Christ accomplish his purpose?

When the time had come for him to be crucified, he said, "I have glorified thee on earth: I have finished the work which thou gavest me to do."

4. Was ordinary service a part of Christ's

work?

By serving man in all things Christ served God, and he, the Leader and Master, spent his whole life on earth in this service.

5. *Did Christ serve only the few?*

He served all who needed his help, and he showed that the sinner needs him most of all. "I came not to call the righteous but sinners to repentance." He also said, "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."

6. *What great service did Christ render to man?*

"I lay down my life for the sheep." "He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

7. *Had Christ a habit?*

Only the habit of doing good.

8. *How could Christ always do good?*

Christ was "without sin." He was "the express image" of God's person, holy, righteous, "the God of the whole earth."

9. *How may we be sure that Christ feels sympathy for us?*

While on earth he "was in all points tempted like as we are, yet without sin." It "behooved him to be made like unto his brethren; for in that he himself hath suffered being tempted, he is able to succor them that are tempted."

10. *Does he care for children?*

He himself was born a child and subject to his parents. "And the child grew and waxed strong in spirit." When children were brought to him to be blessed and the disciples rebuked those that brought them, he said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God."

11. *Does Christ prize the faith there is in a little child?*

He said to his disciples, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We are all children of God, for many times Christ called those who are his own, the children of God.

12. *What more can you tell of Christ's love of faith?*

Every act and every word to the disciples and to the people were intended to show, that all that avails with Jesus Christ is the "faith which worketh by love." He wrought many miracles, and he knew it was the faith they had which brought the needy to him to be healed, and he always commended it.

13. *Was Christ afraid to tell persons that they lacked faith?*

Christ always knew the thoughts of men, and did not fear to say, "Woe unto you, scribes and Pharisees, hypocrites," any more than to say, "Thy faith hath made thee whole."

14. *Does Christ ask our help in his work?*

When he that was possessed of the devils, was healed, he said, "Show how great things God hath done unto thee." This is also Christ's message to us all.

15. *Was Christ prayerful and obedient?*

Christ prayed with his disciples and before others. He frequently withdrew himself and prayed, and even "continued all night in prayer to God." His obedience was perfect; he said, "My meat is to do the will of him that sent me," and "not my will, but thine be done."

16. *Was Christ meek and loving?*

"When he was reviled he reviled not again." He very often calls those who are his own, his "friends," and he is the "friend that loveth at all times."

17. *Was Christ gentle and helpful?*

He washed the disciples' feet. He was crucified between two thieves, and to one of them he promised, saying, "Today shalt thou be with me in paradise."

18. *Was Christ patient and resigned?*

At all times Christ showed patience, and though he knew that he must suffer on the cross he did nothing to hasten the time of his death. He murmured not when his enemies spit upon him and crowned him with thorns.

19. *When Christ had laid down his life for us did he leave us without guidance?*

Christ's message to us all is, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach

you all things."

20. *What is Christ's great promise to all who believe in him?*

"Lo, I am with you alway, even unto the end of the world."—Ex.

The Junior Missionary Magazine

While mothers, grandmothers and other friends of our Juniors have been preparing pleasant surprises for the holiday season, the mother missionary society (W. G. M. S.) has also been thinking of the boys and girls and has completed all arrangements for the publication of a new missionary magazine, to be "their very own," which will be sent to all who send the subscription price and their address the first week of the New Year.

We hope to fill this magazine each month with a store of good things, both interesting and profitable. Miss Jennie Musgrave, the superintendent of the Junior society in the Orphans' Home, has kindly consented to prepare a series of lessons on missionary "Heroes and Heroines" beginning with our own beloved Gordon.

Our general secretary, Mrs. N. W. Stevenson, will conduct the conference department and help keep up an interchange of methods and ideas. Beginning in alphabetical order she will first present the plans of work adopted by Argyle presbytery. Another very interesting feature will be a series of sermonettes on the promises of the Bible, beginning with the first one—"And I will put enmity," &c.

The efforts and triumphs of our missionaries, and all points of interest pertaining to missions both Home and Foreign, will from time to time be presented in as attractive a form as possible; in stories, narratives, incidents, letters, illustrations, &c.

That a more loyal devotion to our grand old Psalms may be cultivated, memory verses from the metrical version of David's Psalms will appear in each issue, with the hope that they may be "stored up" in the minds of our young people.

Many kind friends have promised to contribute, and it shall be our aim to do what we can within our limitations to make this

magazine so helpful that no Junior can afford to do without it; and we ask the prayers and co-operation of every Junior society—J. M., J. C. E., J. C. U., or by whatever name known—in our church in making it the means of a large development of our knowledge and interest in missions.

All our Juniors are no doubt looking forward to the New Year with its new opportunities and will want to make new resolutions. We would like to suggest that one of these be a resolution to subscribe for and read "The Junior Missionary Magazine." Fifteen cents per year is the price for single subscription; ten cents per year for clubs sent to one address. Send all subscriptions to the Junior secretary of your own presbytery; where there is none appointed send to the general secretary of Junior work, Mrs. N. Wylie Stevenson, Perrysville and Kenwood Aves., Allegheny, Pa.

Two thousand subscriptions before Jan. 1st, 1899, is the number required before publishing the magazine, and we hope and expect that some one in each society will be appointed to have this matter in charge and that this new work may be taken up heartily and earnestly. Send in your clubs of ten, twenty, fifty and more, and surprise our general secretary by securing *three* thousand subscribers instead of the two thousand.

Will not our "grown up friends" make us glad and the young people happy by subscribing generously, remembering that

"The holidays are drawing near
The happiest days of all the year,
When we should think of others needs,
The time to do unselfish deeds.
So once a year, nay, all the while,
Make some heart glad, make some face smile."

MARY M. HILL, Editor.

MONMOUTH, ILL.

DEAR LITTLE FRIENDS:—A few years ago there came a time in our girls' school in Sialkot when the dear brown-faced sisters felt they wanted to serve God with their *whole* hearts. They had not, up to that time, been unusually bad children. They read, or listened to the reading of the Bible every day. They said their prayers,

learned their lessons fairly well, did the housework after a fashion not altogether to our liking. On the whole they were much like children over here in America.

How they began and long to lead better lives. "We want to serve God in every little thing. We always pray to be kept from sin and then get up from our knees and begin sinning again. Why is it?" they asked. "Cannot God give us strength to keep from getting angry, telling lies and being careless and disobedient?" They began to pray in earnest. Every evening from nine till half past nine, after the lessons for the next day had been learned, groups of girls, ten or twelve in a group, could be seen going out from the study room into the open court-yard and there with closed eyes and earnest hearts praying God to send His Holy Spirit to cleanse their hearts from evil and to make them glad and willing to turn from all wrong.

The answer came after a few weeks of earnest prayer. Dear children! I can never, never forget those days. The memory is almost too sacred to disclose, but I tell you because I love you and when you see how God loves the little ones of other lands you will love them more, too. God's spirit began searching their hearts, showing even the very little ones how hateful sin is, and then came a time of confessing sins. They confessed before God and before each other. Some had told stories on other girls, some had stolen food from the kitchen and store room, some had felt themselves better than others, were proud, and now when they began to see sin in its hideous shape how they longed to get rid of it! When they opened their mouths and confessed, God forgave them, and peace, sweet peace, came to the troubled hearts. They would then praise God in the sweet psalms of David, waking up at night oftentimes with songs of praise in their mouths.

A great change came over the whole school. Lessons were better learned; the cooking, sweeping and sewing were done more carefully. The girls said, now we do our work for Jesus. They began to look and long for Jesus to come. "If Jesus

should come today and find the work badly done, how ashamed we would be," they sometimes said to one and another. The sickly and deformed little ones received more tender care. The whole school was filled with a spirit of love. It was the nearest view of heaven I had ever witnessed.

They grew very patient in those precious days, but even that was not enough to satisfy them, as the following little incident will show. It was Christian Endeavor evening. A large girl led the meeting. The subject was Eph. 4-2—"Forbearing one another in love." In Hindustani it reads, "with love bearing with one another." She read the verse slowly, her eyes filling with tears as she read, then with sobbing voice she said: "Sisters, I thought I was doing God's service when I bore with you patiently and for an impatient word closed my lips and remained silent. Now I see that is not enough. I must love the one who treats me wrongfully or thoughtlessly hurts me. Oh, sisters, my heart is not right yet. I want more love, more love." Sobs could be heard all over the room, as other hearts responded and said, "Oh, Jesus, give us this wonderful love!"

Dear Juniors, do you love each other as your little India sisters prayed they might love? There are so many unkind words in the world, will you not promise God just now never again to speak unkindly of any one? God bless you and the dear children in India.

Your loving friend,

MARY J. CAMPBELL.

January Program for Juniors.

Suggested songs:—"O How Love I Thy Law." "Teach Me Thy Laws." "How Blest and Happy." "Bringing in the Sheaves."—*Convention Books*.

Bible Songs, 1:1-4; 22:5-7; 187:2-3; 173 Part V.

SUGGESTED SCRIPTURE READINGS.

Let leader tell the story of Josiah and how the law was once *lost*, and of its being found; then read 2 Chron. 34:14-32.

Or tell the story of *Nehemiah* and how reverently the people listened to God's Word while Ezra read. Then read Neh. 8.

RESPONSIVE READING.

LEADER.—This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein. Josh. 1:8.

JUNIOR.—Give me understanding and I shall keep thy law; yea, I shall observe it with my whole heart. Ps. 119:34.

LEADER.—The entrance of thy words giveth light; it giveth understanding to the simple. Ps. 119:130.

JUNIOR.—I will meditate in thy precepts, and have respect unto thy ways. I will delight myself in thy statutes, I will not forget thy word. P. 119:15-16.

LEADER.—Then thou shalt make thy way prosperous and then thou shalt have good success. Josh. 1:8.

Some child who recites well, rise and recite Psalm 119, Part 2, poetical version.

Sing "O How Love I Thy Law" or Bible Songs, 173:25-26.

Juniors pray for {

1. Those who never saw the Bible.
2. The Colporteurs who carry the Bible.
3. The Missionaries who read and explain the Bible.
4. The great societies that print the Bible.
5. The good Christian people who have the money to give for the support of all these.

Suggested topics for papers:—"Colporteurs." "Bible Societies." "Gladstone and the Bible." "Webster and the Bible." "The work of the missionary."

References:—Encyclopedia of Missions. Missionary Review. American Bible Society Record.

NOTES.

"Christ is king and His word is law."

"The Bible is the oldest book in the world."

"The Bible is the forerunner of all advancement in civilization morally and intellectually."

Spain was once the rival of England.

Why has England forged ahead so rapidly while Spain has fallen so far behind? England has had the Bible.

"The English version of the Bible has been the most powerful of all intellectual forces in moulding the thought and the literature of English speaking people."

All Mission Societies give great credit to Bible societies for printing and furnishing them with Bibles, and Christian literature in the necessary languages.

All Bible societies give great credit to mission societies for their labors as translators and distributors of publications. The two are mutually dependent.

There are 70 or more Bible societies in the world. The two largest are, "The British and Foreign Society," and "The American Society." The first of these sent out 4,387,000 copies, and the second 1,362,000 copies of Bibles, Testaments, or parts of Bibles in 1897. The first is 94 years old and has sent out in that time 155,529,954 copies. The second is 82 years old and in that time has sent out 64,581,613 copies. Together they sent out 18,369 Bibles a day, every working day last year.

The Bible is printed in 291 languages. Bibles in two languages, English and Chinese, could be read by half the people on the globe.

Dr. Barrows made a tour of India, and to immense audiences gathered to greet the president of the World's Parliament of Religions "set forth unflinchingly that the Bible is the only book, and Jesus Christ the only Saviour for universal man. Consequently the Bible and Christianity are more talked about and more written about in newspapers in India than ever before. The Universal Book is called for by scores of thousands in all vernaculars of India."

United Presbyterian missions in Egypt and India are greatly indebted to Bible societies for Bibles, books and tracts. The Bible is the missionary's constant companion and helper. His chief work is to read and expound the Word. The female missionary, too, sits in the zenana with those poor women and reads and explains the Word. Even the medical missionary toils

with the physically sick, and while she carries the "helper" reads the Word; then she rolls up the medicine in wrappers printed with the Word.

Dr. Watson, in "American Missions in Egypt," speaks with gratitude of the grants and favors of those two greatest Bible societies, the "British and Foreign Society" and the "American Society." He says 815,548 volumes have been sown broadcast in the Nile valley since 1854 and feelingly testifies to the good done. Figures are not at hand for our India Mission, but no doubt the same is true of that field.

Good books are economical missionaries. They embody the best thoughts of the best thinkers. Books guide men, move men, arouse to action. Books do not give railing for railing, but state facts, then maintain a silence that is powerful and convincing.

Colporteurs are persons engaged by religious societies to travel about and distribute or sell Bibles, religious and educational books, tracts, etc. Usually after the missionary has mastered a new language and procured printed material in it he falls back into the wake of the colporteur. Often the

Word alone converts men who never know a missionary.

THE BOOK AND THE OLD RED CRADLE.

(Recitation.)

"The old kitchen of my childhood,
With its fireplace and its delft,
Was made hallowed by the presence
Of the Book upon the shelf.

Where for years its quaint old covers
Caught the fire-lights ruddy flame,
For the Book and old red cradle
Were there long before I came.

It has shared a place beside me
In many a childish nap,
For my mother used to rock me
With it resting on her lap.

And e'en now, through years of changes,
Tender memories are stirred,
By the rocking of a cradle
And the reading of the Word.

There's no cradle gently rocking
On the old home kitchen floor,
And no children just at nightfall,
Press in through the open door;

But the dear old family Bible
Teaching its eternal truth,
Is the one unchanged possession
Which outlives a vanished youth."

Princeton, Ind.

MRS. A. M. CAMPBELL.

EDITORIAL.



The great triumphal arch at the Philadelphia Jubilee was spanned by the text "Ye shall know the truth and the truth shall make you free." The *Ledger*, kindly sent by a friend, says: "While no services were held in the churches the very joyousness of the multitudes was a prayer of thanks."

William H. Seward prophesied fifty years ago that the Pacific ocean, its shores and its islands, and the vast regions beyond, would become the chief theater of events. This prophecy is now being fulfilled and is to have a still larger fulfillment in the future. That other and greater prophecies—proph-

ecies divinely inspired—are being fulfilled we suppose no Bible student will deny. May we have spiritual insight to discern the “signs of the times” and be enabled to do our part in the working out of his great purpose.

Remember the MAGAZINE makes a good Christmas gift; and we fancy that the new Junior Magazine would too.

We are sure our readers will agree with us that the thanks of all are due Mrs. T. C. Atchison, of Carnegie, Pa., for the bright and profitable programmes she has given the MAGAZINE.

At this season of the year when the light and joy and power and blessing of Christianity are being strongly illumined by the angelic song of “Glory to God in the highest, and on earth peace, good-will to men,” let the “Halleluah Chorus” resound through the whole world; let shackles fall from all hands, and may all nations know the truth and by it be made free.

Through the kindness of Mrs. Fannie Churchill McCracken, of Stamford, New York, we were enabled to give the picture of Rev. C. L. McCracken, of precious memory, in the November MAGAZINE. In a private letter his wife says: “Those last two weeks of his sickness, himself delirious, and I alone in a strange land so far from our loved ones, will not soon be forgotten; but the sincere, beautiful and tender loving-kindness of the Southern people live with me as a most precious memory.”

Among the improvements in the mode of life in Persia, as a result of missionary effort, Miss Annie Montgomery mentions in Woman's Work for Women the following: Increased attention to cleanliness; the use of stoves, window-glass and other conveniences in the homes; an increase in the number of trees and other green things in the city; knowledge gained that labor is no disgrace; a change in regard to the marriage of girls, who were formerly married when mere children.

Our Honored Dead.

Our church has good reason to render praise for the workmen God has raised up from time to time, to be co-workers with Him. In the crowd of on-rushing thoughts, in this closing month of the year 1898, we pause to thank God for such examples of the highest missionary spirit, loftiest spiritual achievements, sweetest and purest devotion to the church, and to ask that others may be as well qualified to take their places, and the church universal catch the radiance of their lives and be inspired to imitate their example.

The list this year seems to be long and an appendix to the eleventh chapter of Hebrews. In rapid succession two of our contemporaries, *leaders* who did much toward directing and molding the religious sentiments of the church, have been called away. First Rev. E. B. Graham, editor of the *Midland*, published in Chicago; later Rev. David Collins, D. D., senior editor of the *Christian Instructor*, Philadelphia. Can we measure the result of such holy steadfast lives? In the removal of Dr. Collins the management of the Magazine has lost “a friend of years,” and lovingly and tenderly adds a tribute and mingles tears with many others who have testified that his life, thoroughly consecrated to God in youth—a trusting, prayerful soul through all his days—formed the basis of a character which, as to consistency and beauty, revealed in a large degree the secrets of the most High, as he walked with God. Being reared in this community his loss is a personal one and it may be said:

“So was I rich in having thee as friend;
Sojoyed I in thy spirits generous Dower.
Strong mind and tender heart with power to
blend
Feeling and tempered will, when at the hour
Least thought of came the call and came the
end
And o'er the ashes of my loss I cower.”

Booker T. Washington, in his address at Wilberforce University at the last commencement, said: “I think the bishops present will bear me out in saying that nine-tenths of the money raised for missions among the people of our race in this country is earned by women over their wash-tubs.”

One of the notable features of the annual meeting of the American Board was the address of President Angell, of the university of Michigan, who had just returned from his service as United States Minister to Turkey. He spoke in high terms of the "statesman-like conduct of the missionaries during the late massacres" and commended them for their courage and providence.

Life, like war, is a series of mistakes, and he is not the best Christian nor the best general who makes the fewest false steps. He is the best who wins the most splendid victories by the retrieval of mistakes.—F. W. Robertson.

The Junior Missionary Magazine.

Mrs. E. M. Hill, editor, in announcing the name of the Junior magazine, as above, says: "We are following the old custom of adhering to the family name, thinking too that the same form for both magazines would fix our identity with our own church and other denominations more clearly." In

our notice of last month we came near suggesting that identical name, but we felt that as a maternal interest was shared equally with us by the patrons of both, the same idea would occur to those having the new enterprise in charge. Trusting that The Junior Missionary Magazine is a child of Providence, called to a special work, with our blessing, we give it a hearty *bon voyage* on its entrance upon our common mission of good.

The following are the closing sentences of Dr. Samson's first address as president of the American Board:

"The Board once more presents with solemn earnestness the authority and commandment of the kingdom of God in all lands. The missionary spirit is the prayer, 'Thy kingdom come, Thy nations, Thy business, Thy grace'—a prayer that listens as it speaks, to the divine promise, that that kingdom shall come in a glorified earth and in the peace, unity and splendor of the eternal life, where 'the nations of them which are saved shall walk in the light of it.'"

STUDIES FOR MISSIONARY SOCIETIES FOR 1899.

January—The Bible and Christian Literature in Missions.

February—The Structure of the Family.

March—The Thank-offering in Missions.

April—The Outlook in our New Island Possessions.

May—Gathering and Giving.

June—The Flotsam and Jetsam of the "May Meeting."

July—The Great Harvest-field—the World.

August—Young People in Missions.

September—Our Own Educational and Medical Work, Foreign and Home.

October—Growth of Protestant Rule During the Century and Relation to Missions

November—"A New World"—Africa," and the Freedmen.

December—"The King of Glory," Thou art the king of glory, Oh! Christ.

Program for January.

THE BIBLE AND CHRISTIAN LITERATURE IN MISSIONS.

Psalms to be sung at intervals during the meeting.

Psalm 100, L. M.

Psalm 72:9 12, L. M.

Psalm 96:1 2, C. M.

Psalm 67, S. M.

THE BIBLE IN MISSIONS.

I. The Influence of the Bible on those who send missionaries to foreign lands and to the home field.

(a.) It contains direct commands of a

missionary character from the loftiest authority.

(b.) By showing the true conditions of unconverted men, it is most effective in rousing our sympathy for their sad state in this world, and for their deplorable fate in the next.

(c.) It holds out the most stimulating encouragements from the highest source.

(d.) It gives all necessary directions for the various cases which a missionary may confront. It even affords a Praise-Book, containing many noble missionary hymns. Those who use the Psalms should feel a

special impulse towards efforts in Christ's cause.

II. The Influence of the Bible on those to whom missionaries are sent.

(a.) It enables them to see the evil of sin and the danger of their position as guilty before God.

(b.) It reveals to them the only way of salvation.

(c.) It shows the only acceptable way of worshipping God, that is, according to His appointment.

(d.) It gives them a code of conduct and morals which will profit them in this world, and aid in preparing them for the future life.

(e.) It presents to all who believe in Christ a prospect of everlasting bliss, which may cheer and encourage them in the earthly career.

CHRISTIAN LITERATURE IN MISSIONS.

The necessity of an acquaintance with the needs of the various fields must be obvious to all. We can scarcely be interested in anything of which we are ignorant. Hence the writer would suggest the propriety of familiarizing ourselves with missionary literature in general, and first of all, with that of our own church. Dr. Gordon's "Our India Mission," Dr. Stewart's "Life and Work in India," and Dr. Watson's account of the Egyptian Mission will all repay investigation. Then it will be found instructive to study the reports of our church boards as recorded from time to time in the denominational papers. A very complete report of the Foreign Mission work is issued yearly in pamphlet form. This may be obtained by application to Dr. W. W. Barr, of our Foreign Mission Board. In addition I would call attention to the tracts or leaflets sent out by the Women's Board, and the *Missionary Magazine* which may be found helpful.

It would be wise to secure biographies of eminent missionaries, such as Judson, Carey, and others. And it would give us a comprehensive view of the great work if we would secure at least one book with reference to each country, giving an account of missionary enterprises in that land. This would be a good plan to follow, also, with regard

to special projects in the home field. In this connection, the writer would call attention to "The Converted Catholic," a magazine edited by Rev. James A. O'Conner, who carries on an evangelical mission among the Roman Catholics in New York City. His address is 142 West 21st street, New York City, New York.

The writer has often felt that the cause of missions would be furthered if each society would form, even in a very modest way, a library of missionary literature. Many people have not the ability to procure books of this nature for themselves, and others, perhaps, do not feel the need of reading such. It is probable that the former class would be aided by a Missionary Library, and it is possible that the latter might be stimulated by the presence of such books to take more interest in the whole subject. No doubt, societies would be abundantly repaid for the small outlay by the impulse given to their work.

We should regard the matter of Christian Literature in missions from another point of view. Just here, it may be proper to remark that Christian literature is a term not limited to such works as are exclusively missionary in their character. In the home field, whether in country or in city, we may easily perceive the value of wholesome, instructive books. Nor is it requisite that we should enlarge upon the use that may be made of good reading matter in the foreign lands. The printing-press has been potent, no doubt, in disseminating much that is evil, but it has also done a vast amount of good. Books, even though secular in their character, whose tone is favorable to the cause of holiness, and helpful as to duty, may be utilized in conveying truth of a religious nature to such in the mission-fields as are able to make appropriate use of the printed page. But it is imperative to notice the great responsibility resting upon those who select the reading matter for such classes. All are in some degree influenced by the books they read. In the missionary districts, then, how much evil might be done by circulating pernicious literature among those just entering upon the Chris-

tian life! On the other hand, by the blessing of God, what help might accrue to these inquiring souls if they should be supplied with useful holy books!

MARY H. WILSON.

Xenia, Ohio.

A Remarkable Career.

From St. Paul's time till now the whole history of missions demonstrates the importance of personal activity and consecration. Permit me to cite at some length an example chosen from the Russian Church.

Last July seventy adventurers were arriving in one of the ports in North America, to place in sure hands the eight or ten millions of gold which they had gathered in Alaska. Forthwith there began the exodus of one, two, some say five hundred thousand seekers of gold, who are already demanding a railroad to cross the polar plains. We might perhaps have believed that for this once the thirst of gain had outrun the loving zeal of missionaries. It would be a mistake. Nine missionary societies have been laboring in Alaska for several years, and we often rediscover there the traces of the apostolic man, who was the first to bring the Gospel to these frozen regions.

Ivan Popoff, son of the sacristan of Irkutsk, was, at the opening of this century, a poor little orphan, whom an uncle, poor himself had kept from perishing, but without being able to give him more than a slender pittance. Being, when small, admitted an agnostes, or reader of the church, he had to repeat, in a sonorous silver voice, the portions of the Gospel appointed for each Sabbath. Admitted to the seminary, the young pupil would forget his hunger in devouring books of philosophy, of magic, of theology, and in developing his remarkable mechanical aptitudes, constructing clepsydras and portable dials, and doing every kind of manual work. As priest of Our Lady of Irkutsk he soon distinguished himself by his devotedness. The bishop wished to appoint him almoner of the Russo-American Fur Company. Ivan, whose name as priest was Wenjaminoff (son of Benjamin)

refused, but a traveller having described, to him the spiritual desolation of the Aleutian Islands, he felt himself seized "and as it were constricted in his heart," took leave of his wife, and went to establish himself among the Aleuts in Unalaska.

There the sun and clear sky were to be seen but some twenty days in the year, fogs were continual: volcanoes thundered, and there were bellows sometimes of the sea, and sometimes of terrible earthquakes. The Russian missionary, a man of iron constitution, of gigantic stature, was affrighted at nothing, put his hand to everything, and seemed to revel in difficulties. He had already published the New Testament in the language of the Buriats; he forthwith applied himself to the study of the Aleutian language, and to the translation of the Scriptures. After having built the first church in Unalaska, he passed over into Alaska, resumed the same work, and soon gained the hearts of the Indians by his charity, and his care of the sick.

Feeling that he alone was not equal to his task, he repaired to St. Petersburg and Moscow to lay the claims of the work before the Holy Synod, and especially before the metropolitan Philarete, who gave him his best help, comforted him on the death of his wife, and advised him to enter a monastic order under the name of "Innocent."

Returning to Alaska, Innocent was chosen bishop, then archbishop of the immense diocese of Kamchatka, the Kurile, and the Aleutian Islands. You might then have seen him traversing alone the frozen stretches of Bering's Strait, lying at length in his sledge drawn by dogs, sometimes not falling in with a human dwelling for twenty-five days together, inspiring by his mildness and devotion to the populations of these polar regions a profound attachment mingled with admiration. His coffin-shaped sledge, drawn sometimes by reindeer, sometimes by dogs, traversed all the country.

Often he had to cross the sea in all seasons. Once he was detained at sea twenty-eight days without seeing the sun a single hour. Food and water began to fail; the crew had to be allowed, and water found by melting the snow hanging to the sails. Innocent was without ceasing on the bridge himself, spreading the sails, watching over the rations, keeping up the courage of his men, a veritable St. Paul upon the sea. In the Sea of Okhotsk, during the Crimean War, he was made prisoner by the English, who treated him with the greatest consider-

ation. Some years later it became necessary to give him two coadjutor bishops. Chinese and Mongols respected the Christian faith as represented by such a man. It was then that there came upon him a stroke as unexpected as undesired, the summons to the post of a metropolitan of the Greek Church. Philaret, of Moscow, had designated him as his successor. The former little orphan cantor, the Alaska missionary, humbly accepted the new dignity, and became during his six remaining years one of the chiefs of

the Greek Church, holding that see which, though in rank the third of Russia, yet as representing a former patriarchate, may be rather accounted the first. As he was breathing his last, in 1878, he was heard to murmur: "Is there not something more to be done?" Assuredly, his activity and his success had proved the importance of the personal factor and of entire consecration for all the soldiers of the missionary army. *Translated by C. C. Starbuck for Faithful Witness.*

REPORTS, Etc.

November Report Women's Missionary Board.

Regular monthly meeting held Nov. 1st. The usual opening devotional exercises were observed.

Foreign secretary reported letters from India and Egypt. Dr. Johnston had been called to the bedside of her brother, who was ill, 400 miles from her home. The Egyptian missionaries had returned to their fields of labor. Secretary also reported the sale, for \$125, of the diamond ring donated some time ago, by a lady in New Castle, Pa., the proceeds to be used for work in India.

Home secretary reports from the several fields of work. The highest number of visits reported this month were made by Miss Thompson, of Chicago, 135. Miss Mattie Wishart has been appointed missionary for the Good Hope mission, of Monongahela Presbytery. Two applications received for the services of home missionaries. Letter from Mr. Speer, of Simnasho.

Church Extension secretary as usual had a lengthy report; five items of business requiring discussion and action.

Freedmen's secretary reported from seven of the industrial schools, all doing well, with balances on hand. The sewing school at Henderson, N. C., reports 102 pupils; 116 articles made, using 584 yards of material.

Thank-offering secretary reports having written to presbyterial secretaries, where there are no thank-offering secretaries; requesting that such be appointed. Reports orders for boxes, some from other denominations.

Junior Missionary secretary reports her time taken up arranging for the new magazine, which is to be called "The Junior Missionary Magazine." The contract for printing the same was given to a firm in the East End, Pittsburg, Pa. One thousand extra copies of the first issue were ordered to be

printed for free distribution to Junior leaders. The annual rally of the Juniors of Allegheny and Monongahela presbyteries was held Saturday, Oct. 29, in the 7th church, Allegheny, Pa. About 800 boys and girls were present. This affair was most successful and delighted the leaders in the work.

Miss Bessie Lambie, of Monongahela presbytery, was chosen to serve as director of the Board, during the unexpired term of Mrs. M. M. Patterson, resigned.

The Finance committee was authorized to invest the sum of \$1000 for the endowment fund of Jhelum hospital in India.

Treasurer reports October receipts \$3236.26; disbursements \$2944.45.

Adjourned to meet December 6.

MARY W. PORTER, Sec'y.

Treasurer's Report.

[When not otherwise specified the money is from the Presbytery named.]

Receipts including April 16th and 30th, 1898.

Foreign.—LeClaire, 7; Pawnee, 10; Miller's Ferry L. M. S., 5, and Junior M. S., 6; Mansfield, 22; Omaha, 6.54; Butler, 33; Sidney, 11; Wheeling 36, and Juniors, 10; Pittsburg, Kan., 7; Illinois Southern, 9; Muskingum, 81 30; 2nd Brooklyn, L. M. S., 15.

Foreign Special.—Illinois Southern for famine orphans, India, 6; Muskingum, Sialkot scholarship, 6.25; Master Luther J. Johnson, of 7th church Chicago, 1.60, for boys and girls in Egypt; S. S. class D. of Unity, Des Moines, for India, 9.69; Cedar Rapids, for famine orphans, India, 7.

Foreign Salaries.—Miss Mary R. Martin, Mansfield, 33; Miss Spencer, Butler, 89; Miss Embleton, Bluestone Mission W. M. S., 6; Miss Caroline Lawrence, M. D., by Miss Olivia E. P. Stokes and sister, N. Y., 550; Miss Fulton, Illinois Southern, 204; Miss Thompson, Muskingum, 126 50.

Jhelum Hospital Endowment Bed—Tacoma Junior C. E., 3.

Home and Salaries.—Pittsburg, Kan., 16; Pawnee, 10; Miller's Ferry, Junior M. S., 1; Princeton, 3; Mansfield, 27; Butler, 111; Oregon, 25.50; Sidney, 25; Colorado, 6.82; Illinois Southern, 40; Muskingum, 117.78.

Warm Springs Indians.—Miller's Ferry Junior M. S., 3; Muskingum, 16.50.

Freedmen and Salaries—Miller's Ferry L. M. S.

4; Omaha, 6; Butler, 24.50; Oregon, 2.50; Sidney, 10; Pittsburg, Kan., 6; Illinois Southern, 13; Muskingum, 45; 2nd Brooklyn, 10.

Alabama Farm.—Springfield, Mo., 1; LeClaire Jun. M. S., 1; Miller's Ferry Jun. M. S., 8; Butler, 11; San Diego, Jun. M. S., 8; Swanwick, Ill., Junior M. S., 8; Mrs. Lyda Stewart's little boys, 1; Cedar Rapids Jun. M. S., 8.

Church Extension and Parsonage.—Pittsburg Pres, 15; Miller's Ferry Jun. M. S., 2; Butler, 4; Altoona, Pa., on loan, 219; Boulevard Ch., Denver, on note 66.60; Wheeling, 5; Detroit 2nd payment on third note, 36.50; Illinois Southern, 3, Muskingum, 12.

Ministerial Relief Work.—Illinois Southern, 2; Muskingum, 4.25.

Orphan's Home Allegheny.—Butler, 10; Muskingum, 3.

Receipts for the month of May, 1898.

Foreign.—Mercer, 63; Rock Island, 5; Concordia, 5; Frankfort, 32; Conemaugh, 11.

Foreign Special.—Omaha Junior M. S., pupil Sialkot, 2; Delaware, for Miss McKown Memorial, 2; Newton, Kan., Mission Band for famine orphans India, 8.75.

Foreign Salaries.—Miss C. E. Wilson, Keokuk, 11.50; Miss Fannie C. Martin, Conemaugh O. Y. P. C. U., 53.

Home and Salaries.—Mercer, 6.20; Lake, 10; Keokuk, 10; Rock Island, 13; Concordia, 7.75; Frankfort, 20; Conemaugh, 19.

Warm Springs Indians.—Rev. R. W. McBride, part payment of debt, 50.

Freedmen's and Salaries.—Mercer, 23; Ryegate, Vt., 29; Frankfort, 5.

Alabama Farm.—Mercer Junior M. S., 8.

Church Extension and Parsonage.—Columbus, O., Niel ave., on note 89.10; Mt. Washington, Monongahela Pres, on note, 50; Goldfield, Ia., on note 33.30; Ewing, Neb., on note, 20.44; Wheeling, 10; Portland, Ore., Grand ave., on note, 53; 6th Chicago, on note, 89; Clearfield, Ia., on note, 16; Colorado Springs, on note, 15; Boyden, Ia., on note, 24.

Orphan's Home Allegheny.—Mercer, 2.

Memorial Hospital Allegheny.—2nd Chicago, 5. *Contingent Fund.*—Collection at Cleveland Convention, 21.35; Delaware, 2; refunded, 2.25; interest from investments, 129.25.

Investments reduced.—400.

Receipts for month of June 1898.

Foreign.—Frankfort, 5; Omaha, 13.40; Monongahela, 70; Indiana, 8.50; Chillicothe, 19; Philadelphia, 20.

Foreign Special.—1st Allegheny L. F. M. S., for pupils Asyut, 75; Lake, for famine children, India, 5.

Foreign Salaries.—Miss McDowell, Argyle, 275; Miss Fannie C. Martin, Conemaugh O. Y. P. C. U., 24; Miss Buchanan, Monongahela, 90; Miss Spencer, Butler, 32.

Home and Salary.—Allegheny, 31; Lake, 10; Omaha, 19.80; Monongahela, 11; Indiana, 8.50; Chicago, 6.50; Philadelphia 28.

Freedmen's and Salaries.—Lake, from sale of garments, 3; Athens, Tenn., Sewing department, 22.75; Frankfort, 5; Monongahela, 51; Miss Jane K. Denham and sister, Wellsville, O., 50; Argyle, 10; Indiana, 2; Caledonia, 8; Miss Eliza Robertson for goods, 25; Chillicothe, 8; Mrs. Thomas Cooke, Bellefontaine, O., 10.

Alabama Farm.—Allegheny Juniors, 20; Monongahela, 8; Denver, Colo., Boulevard Jun. C. E. S., 8.

Church Extension and Parsonage.—Portland, Ore., Grand ave., on note, 53; Allegheny, 20; 1st Allegheny L. H. M. S., special for 10th Church Allegheny, 25; Liberty, Neb., on note, 53; Indiana, 2; Denver, Colo., Boulevard on note, 66.60; Topeka, Kan., on note, 50; Aurora, Ills., on note, 49.80.

Ministerial Relief.—Concordia, 10.

Orphans' Home Allegheny.—Mercer, support of two orphans, 26 Allegheny, for support of infants, 8.50, and to refurnish a room, 53.

Aged Peoples' Home.—Allegheny, 15.

Jhelum Hospital India, Endowment Bed.—Miss Emma Dean Anderson, 100.

Bequest.—Mrs. Susan Moore, dec'd, Waterford, Pa., 273.12.

Contingent Fund.—Interest from investments, 155. E. J. SLOAN, Treas.

Question Drawer.

[Address communications for this department to Miss E. W. Pollock, 31 East 9th street, Erie, Pa.]

QUES.—Should money once placed in the Thank-offering box be taken out to be used for some other purpose, although it may be replaced before the day of ingathering? Would this be right?

ANS.—No. When money has once been placed in the Thank-offering box it is devoted to God; it stands before him as the expression of a thankful heart for certain blessings, and in answer to prayers has received his blessing. It is sacred. Don't touch it.

But I do not believe anyone could take money from the Thank-offering box, without feeling that she was doing wrong, because it is God's, not hers'. Then to do so she must violate her conscience. But you say, "I am only borrowing it. I will put it back before the ingathering. True;" but the money you put back is not that which you have consecrated with your prayers, and perhaps your tears. That has been taken out and used. This is put in to take its place. You drop it in carelessly and your sense of its sacredness is gone. And something might happen to prevent your replacing it; what then? The day of ingathering comes and all you may say is, "I intended to put it back." Is not that the plea honestly made by many a defaulter? Could we make such an excuse to our Lord? The truth is, the money in the box is the Lord's, not your's, and it must be used as he directs.

QUES.—How can a Thank-offering become a special blessing to the one who gives it?

ANS.—To be a blessing it must be a real Thank-offering and not a mere form into which some may allow this service to drift. A lady who knew her physician to be an unbeliever was surprised to hear him speak reverently of prayer and she said, "Do you pray, Doctor?" He responded, "Certainly I do, I am not an infidel, but even if I was I would believe in the exercise of prayer, because of the benefit it is to the individual in forming his character; for what a man prays for he will strive to attain to."

Just so the exercise of every means of grace enlarges, strengthens and mellows the Christian character.

The Thank-offering is to all, but especially to those who have the penny a-day boxes, a constant reminder of God's blessings, and fosters within a thankful spirit, and where this spirit dwells the gloomy, fretful disposition cannot abide.

The continual exercise of a thankful spirit, becomes a habit, and the habit of looking upon every thing that comes into our lives as a blessing, whether disguised or undisguised, opens our eyes to see the greatness of God's goodness.

Those who expect to take part in the missionary thank-offering next spring are looking forward to the time when, by a gift, they can give expression to thankfulness and are looking backward, counting the mercies and blessings which they have enjoyed all through the year. This feeling of thankfulness grows by cultivation, and the possessor is not satisfied to give expression to it once or twice a year, but all the time. It pervades the whole nature and overflows into the lives of others

so that her presence is sunshine and her life a benediction.

What a heaven on earth it would be, if the thanksgiving and thank-offering spirit dwelt continually in the heart of every Christian. The earth would resound with praise and we would join heartily with the Psalmist when he cried, "O, clap your hand, all ye people, shout unto God with the voice of triumph." "Let Mount Zion rejoice, let the daughters of Judah be glad." For this God is our God forever and ever; he will be our guide even unto death.

Omaha Presbytery.

The twelfth annual convention of the W. M. S. of Omaha Presbytery met at Omaha, Neb., Tuesday and Wednesday, Nov. 1 and 2.

The convention opened with a prayer and praise service; subject, "Sowing and Reaping," with a very interesting Bible reading conducted by Mrs. Geo. F. Gilmore. A paper on "Our Enlarging Opportunities and Increasing Responsibilities," by Mrs. Foster, First church, Omaha, was much appreciated by all present. This was followed by a conference; subject, "Society at Work," by Mrs. F. M. Young, jr., of Murray, Neb. This subject was divided as follows: (a) Monthly Meeting, (b) Securing Members, (c) Lines of Work. The following ladies took part: Mrs. Roberts, North Bend; Mrs. McAllister, Dunbar; Miss Mary E. Fowler, North Bend.

On Wednesday the meeting was opened with devotional exercises, conducted by Mrs. G. G. Wallace. This was the business session of the society, with reports from all societies in the presbytery, which were for the most part encouraging.

The afternoon session opened with a prayer and praise service, conducted by Mrs. W. W. Roberts, of North Bend. The report of the delegate to the W. G. M. S. was very thorough, giving particulars of the convention. The next on the program was a very helpful paper; subject, "Christian Giving and its Place in Missionary Enterprise," by Miss Belle McCullough, of Omaha, followed by conference on same subject, divided as follows: "What the Bible Teaches," written by Mrs. Kate Millar, Ewing; second, "How to Cultivate the Spirit of Liberal Giving," Miss Monme Bourn.

At our evening session the President, Mrs. Alexander, of Omaha, led devotional exercises. The address of the evening was given by Rev. Peter Swan, of North Bend, Neb.; subject, "Guidance of the Spirit," which was very inspiring and helpful.

We then adjourned to meet at Murry, Neb., October, 1899, with the following officers: President, Mrs. P. B. Foster, First Omaha; 1st Vice President, Mrs. J. M. Westerfield, South Omaha; 2nd Vice President, Mrs. Kate Millar, Ewing; Recording Secretary, Miss Ada Cook, Park avenue, Omaha; Cor. Sec., Miss Belle McCulloch, Central, Omaha; Treasurer, Mrs. Johnson, Dunbar, Neb.; Lit. Sec., Mrs. Espy, South Omaha; Junior Sec., Mrs. Swan, North Bend; Thank-offering Sec., Mrs. Cheek, South Omaha; Delegate to W. G. M. S., Mrs. Peter Swan, North Bend; alternates, Mrs. Vance, Omaha, and Mrs. J. M. Westerfield, South Omaha. MRS. ALEXANDER GILCHRIST, Pres't.

MRS. T. C. LEROY, Rec. Sec'y.

Beaver Valley Presbytery.

The W. M. S. of Beaver Valley Presbytery met at Mt. Jackson, Thursday, Sept. 15. Miss Rebekah Browne, President, conducted the opening exercises. Miss Mary C. Harper, Recording Secretary, being absent, Mrs. W. N. Aiken was appointed Secretary pro tem. Appointment of committees and other business occupied the morning session.

The afternoon session was opened with devotional exercises led by Mrs. Jerald Houston. Roll-call showed 25 delegates in attendance, only twelve

of the thirty-four societies being represented.

The Address of Welcome was given by Miss Lucetta Duff; response by Miss Emma Kennedy. Reports of the W. G. M. S. were given by Mrs. J. A. Edie, Mrs. Margaret Campbell, and Mrs. R. J. Blevins. Mrs. Dr. Wm. Taylor, of the Presbyterian church, was received as corresponding member, and gave an interesting talk on the mission work of our church as she saw it during a visit to Egypt.

A conference on "Tithing in Junior Work" was opened by Mrs. M. M. Duff. Others reported a trial of this method with good results. A discussion on "Our Responsibility for Not Doing," was opened by Mrs. W. N. Aiken. The following persons were elected delegates to the W. G. M. S.: Mrs. J. A. Bailey, Mt. Jackson; Miss Emma Kennedy, Rocky Spring; Mrs. Maj. Cline, Oak Grove; Mrs. McKinney, Mountville; Miss Mary Houston, Mahoning. Alternates to be chosen from same society as delegate.

Mrs. J. J. Sharp conducted a Bible-reading at the opening of the evening session, after which Rev. J. K. McClurkin, D. D., of Pittsburg, delivered a most interesting and instructive address on Egypt, which land he had recently visited. The next meeting of the society will be held in Beaver in April, 1899.

SEC'Y.

→*ENTERED INTO LIFE*←

Mrs. John McConnell.

Mrs. John McConnell, a member of the Women's Missionary Society of North Bend, Neb., after a busy life and several weeks' illness, was called home to rest July 22nd, 1898.

It is the first time since our organization, more than eighteen years ago, that the Angel of Death has visited us. For this remarkable preservation we thank God.

We, the members of this society, bear cheerful testimony to Mrs. McConnell's faithful attendance during her ten years' membership—some years of which she did not miss a meeting; to her prompt liberality, and to her earnestness in engaging in the work of the society, always willingly doing her part.

We extend sympathy to the family in their bereavement, and also in the serious illness of the bereft husband, and commend them one and all to our sympathizing Saviour, who says, "I will not leave you comfortless."

COMMITTEE.

Mrs. Anna M. Walker.

Tribute of affection from the Women's Missionary Society of the First United Presbyterian church, Carnegie, Pa., to the memory of Mrs. Anna M. Walker who died August 27th, 1898.

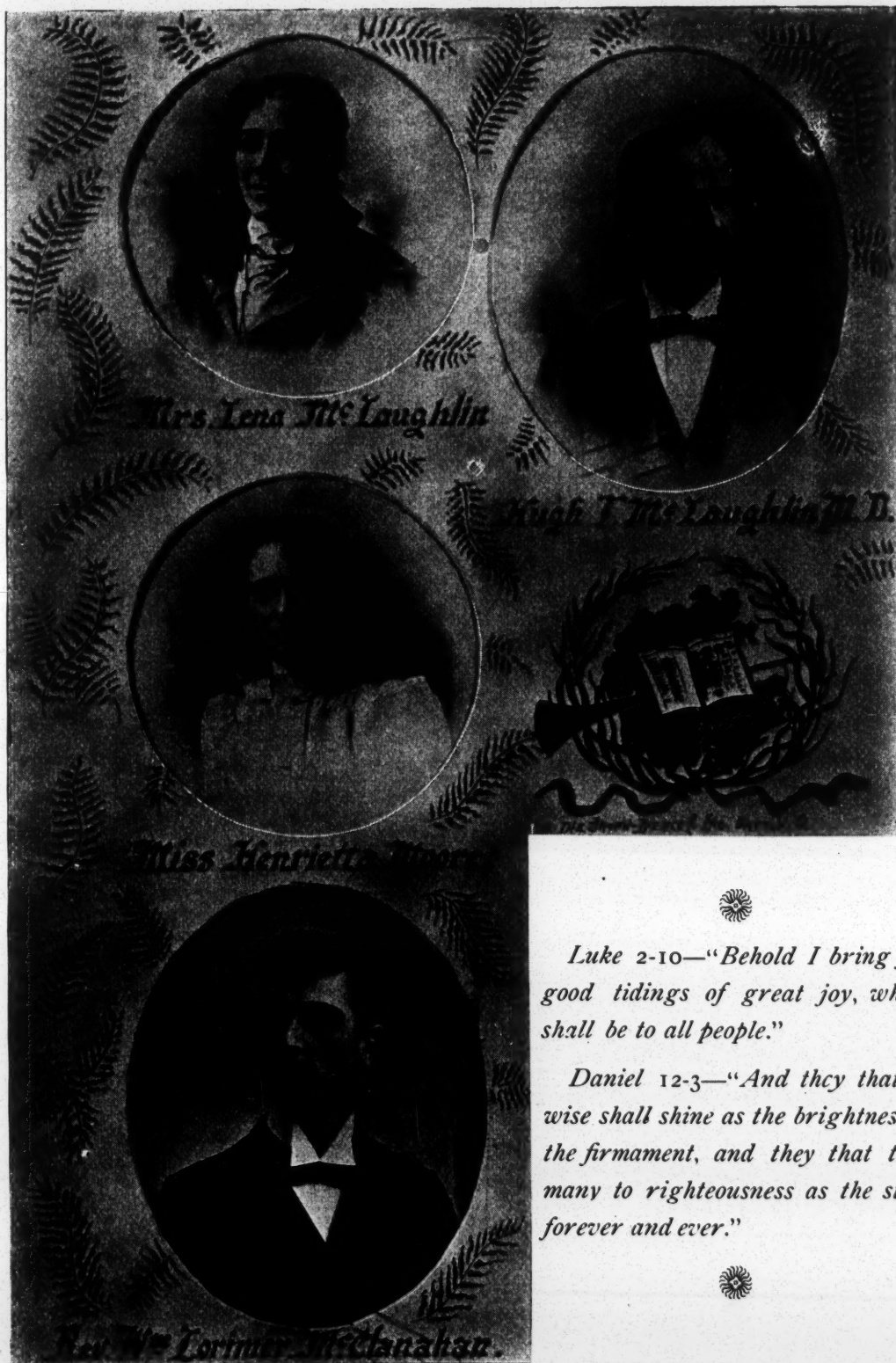
As members of this society we feel that we have lost a cheerful, willing and faithful worker. Although physically unable to meet with us for many years we felt she was one of us in our work, as her interest never abated and she never failed to contribute to the cause.

Through the ten long years of suffering she showed faith, hope and Christian submission to the Father's will which we hope to imitate, that we may be as well prepared as she was for the summons to "come up higher."

To the sons and daughters, brothers and sisters, we tender our prayerful sympathy, commending them to the Saviour whom she so faithfully followed.

MRS. T. C. ATCHISON,
MRS. A. M. HARVEY,
MRS. W. H. H. LEE,
MRS. E. J. GIVEN. } COM.

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Mrs. Lena McLaughlin

Hugh T. McLaughlin M.D.

Miss Henrietta

Rev. Wm. Lorimer McClanahan



Luke 2-10—"Behold I bring you good tidings of great joy, which shall be to all people."

Daniel 12-3—"And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

